UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 79. [Vol. VII.—4.] **April, 1910.** ONE PENNY.

Mrs. Gaskell

(Writer and Philanthropist).

Elizabeth Cleghorn Gaskell (daughter of the Rev. William Stevenson, a Unitarian minister who was for a time classical tutor in the Manchester Academy, but removed to London and became keeper of the Records to the Treasury), born, Cheyne Walk, Chelsea, September 29th, 1810; when she was less than a month old her mother died; she was then adopted by her mother's sister at Knutsford; when old enough she attended the Brook Street Unitarian Chapel there, and became connected with the Sunday School attached thereto, in which she was afterwards a teacher. At about fifteen years of age she went to a school at Stratford-on-Avon, where she learned Latin, French, and Italian, and stayed two years. In 1832 she married the Rev. William Gaskell, M.A., minister of Cross Street (Unitarian) Chapel, Manchester. In that city she interested herself in visiting the poor, in the promotion of popular education, in securing employment for discharged prisoners, and in establishing classes for the instruction of young women and factory girls. From 1837 she contributed short stories and sketches to "Blackwood's" and other magazines. Charles Dickens when starting "Household Words" said there was no living English writer whose aid he would desire to enlist so much. In 1844 her only boy Willie died of scarlet fever. Her husband advised her to try and forget her grief in writing a story of the poor of Manchester, and so she produced "Mary Barton," which, published in 1848, at once made her famous. This was followed later by "Ruth," "Cranford," "North and South," "The Life of Charlotte Bronte," "Sylvia's Lovers," "Wives and Daughters." From the proceeds of one of her books she bought "Holybourne" at Alton in Hampshire as a surprise gift to her husband. Here at work on "Wives and Daughters" she died suddenly of heart disease "without a moment's warning," while conversing with her daughters, November 12th, 1865, and her remains were interred in the graveyard of the Old Chapel at Knutsford. Her "Life of Charlotte Bronte" is considered almost unrivalled as a biography. George Sand said of her, "she has written novels which men of the world read with intense interest, and yet which do good to every young girl into whose hands they fall"; and it has been remarked of her: "She left no word which can make anyone worse"—a very fitting and a beautiful epitaph to this pure and noble woman so "widely honoured for her genius and the spirit in which it was exercised."

If I can stop one heart from breaking,
I shall not live in vain.
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

—Emily Dickinson.

Soul Stains.

The three ghosts on the lonesome road
Spake each to one another,
"Whence came that stain about your mouth
No lifted hand may cover?"
"From eating of forbidden fruit,
Brother, my brother."

The three ghosts on the sunless road
Spake each to one another,
"Whence came that red burn on your foot
No dust nor ash may cover?"
"I stamped a neighbour's hearth-flame out,
Brother, my brother."

The three ghosts on the windless road
Spake each to one another,
"Whence came that blood upon your hand
No other hand may cover?"
"From breaking of a woman's heart,
Brother, my brother."

"Yet on the earth clean men we walked,
Glutton, and Thief, and Lover;
White flesh and fair it hid our stains
That no man might discover."
"Naked the soul goes up to God,
Brother, my brother."

—Theodosia Garrison (in "The Christian Register.")

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER II. (Continued).

Joe came to S——— an utter stranger to the town knowing nobody. He went to the office of the "Gazette," the leading local paper, and confessed to the Editor that he was a University man who had lost caste through indulgence in drink, and that he was seeking new surroundings to get out of his old habits, and asked to be allowed to do some work on the paper.

They gave him office work, and paid him for contributions to the paper, inserted under a "nom de plume." So he got along all right for a time and kept free from the drink. He established himself in the confidence of his employers, did his work well, and seemed to be gaining quite a hopeful prospect in life.

But one day there came into the office a "horsey" kind of man who was not very sober, who had been one of a fast lot in Oxford in Joe's time. He recognised Joe, and burst out with a surprised exclamation: "Hello! 'Depravity Joe,' how are you?" Others heard it. The effect of this salutation was so depressing to his spirits that Joe lost control when his day's work was over and resorted to drink to drown his despair. He did not return to the office next morning. But his services were sufficiently valuable for him to be sent for. And he was kept on. He was seen in drink occasionally, and he heard people call him by his old nickname. Though not a regular drunkard, he became more careless as to his personal appearance, let his clothes get untidy, and got into the condition described in the opening chapter.

Now, the day after his rescue of the child from drowning he was in bed suffering from the effects of the plunge, upon a constitution none too strong.

Mrs. Matson, his landlady, in whose house he lodged, did her best for him, and was very kind.

"Eh, Mr. Simmons, you don't know what nice things people are saying about you, risking your life to save that child. It makes me feel proud of you. You must cheer up and do your best to get well."

"Oh, I'm not worth it."

"Nonsense. You are worth it. Many wouldn't have had the courage to do what you've done. You ought to have a better opinion of yourself."

"I haven't had much courage, Mrs. Matson, else I should have been a better man."

"Why, how do you mean?"

"I should have held my head up more, and taken more care of myself."

"Well, Mr. Simmons, people have been hard on you, and you've taken too much notice of 'em. I've often wanted you to have your clothes mended and you wouldn't. You didn't seem to care, and you went about looking as if you were neglected."

"Well, it wasn't your fault, Mrs. Matson. When I get better I'll turn over a new leaf."

"If you don't think better of yourself you ought to do——"

"'Yes, so he ought," interrupted Mr. Silas Sinker on entering the room. "Please excuse my coming up, but your daughter said I might do so. Good morning, Joe! I hope you are feeling better. You ought to if only you could hear your own praises in everybody's mouth. Just listen to this out of this morning's 'Gazette.'"

'HEROIC RESCUE FROM DROWNING.

Yesterday, in Mill Street, an incident happened which gave rise to the most intense excitement for some minutes. A man stood talking quietly with a friend. He seemed to all appearance most careless. But at the sound of a woman's scream he turned, saw a little child run to the open doorway in the wall. Like lightning this quiet, desponding, man rushed to save the child, but too late to prevent it falling into the river, and in he plunged, and at the risk of his life saved the little one from drowning. After the rescue people were heard to say: "Who would have thought it? He didn't seem that he had it in him." Yet it is true nevertheless, that under a listless exterior Mr. Joseph Simmons—the hero—has hidden one of the noblest of hearts. Some people to whom his form is familiar who may have thought him common, now discover in him a spirit that gives grandeur to the character of man.'

"I think after that you ought to think very well of yourself indeed," said Mr. Sinker.

"Do you say that and yet believe that human nature is vile. How can you?"

"Tut, tut, about being vile," exclaimed Mrs.

Matson. "Why, Mr. Sinker, I can tell you this isn't the first time he has saved somebody. He saved my own daughter Nellie from worse than death. She went away to a fine situation where she was to have splendid wages, and it turned out that she was being trapped into slavery—both body and soul. But Mr. Simmons had been inquiring into it and found something out in time and followed her in the next train and found it was so, and brought her back home."

"Really, Mrs. Matson, I did not know of this. It was a fine thing for him to do."

A few days later Joe was well again, and walking through the crowded market on the Saturday night. It was after darkness had set in, and the lights of the stalls were flaring. A cheap-jack stood on the footboard of his van with a large crowd round him. Joe paused to listen. The man had a bronzed and foreign look. Something in his face at first attracted Joe, then there was something in the voice that seemed to awaken old memories of he knew not what. Then Joe became fascinated, and was rivetted to the spot. Ah! that glance of the eyes, and the peculiar curl of the lips—had he not seen them before? But where? Who could this man be? Great heavens! it was the face of Oswin Pring.

(To be continued).

My Belief.

(By a Unitarian Convert).

My belief is, that of absolute necessity there exists THE SUPREME BEING, in the English language denominated GOD, who is self-conscious, living, loving active mind, infinitely extended and enduring, and therefore of absolute necessity always and forever ONE invisible and utterly in every way whatever indivisible, with whom there is not and cannot ever be any variableness whatever nor shadow of turning.

He is the Father of all finite, self-conscious Mind, which of necessity is begotten in His Own image and likeness.

He, being infinitely extended and enduring, is of necessity for ever above all, and equally so through all and in all; and literally IN Him all persons live and move and have their being, as also in literal fact, IN Him are all things, animate and inanimate, and that for ever and ever, for there is not, nor can there possibly be, any outside or beyond of the Infinite Being, wherein any person or thing animate or inanimate could exist or be independent of His presence.

Of the Infinite Being and from Him and belonging to Him are all things whatsoever.

The Infinite Being is of necessity Omnipotent, Omniscient, and Omnipresent.

I believe in JESUS OF NAZARETH, the son of Joseph and Mary, husband and wife—by ordinary natural conception and birth; that he is not the only, but is the FOREMOST Son of God; that he is God's Christ (i.e., Anointed),* our Lord and Saviour in the sense that he reconciles mankind to God whom they had altogether misconceived, and from whom they were alienated; that he has given us an example of character and conduct it is our duty to seek to attain to by following in his steps; that he was cruelly betrayed into the hands of Pilate by the clergy of the Established Church and the Nonconformists of his day, who were jealous of and hated him as a heretic and clamoured for his murder; that he was brutally crucified, and died, and his body was buried, and naturally decayed like as do all organic bodies after death; that he passed at death immediately into the life immortal as do all; that he did not descend into hell, for there is no place of hell popularly so conceived, while beyond question there is the state or condition of hell (i.e., torment) existing with all who perversely live at variance with Right and Truth; that he is not seated at the right hand of God, nor will he come again to judge the quick and the dead—all as popularly conceived.

I believe in the HOLY SPIRIT, which is the Energy of God; and in the Holy Catholic Church (which is not the Greek, Roman, Anglican, Lutheran, Nonconformist, or other body of quarrelling professors of the Faith) understanding by the phrase—the Company of all, however denominated amongst themselves, who are followers of God as dear children; and in the Communion of Saints who walk in love as Jesus loved us and gave himself for us; not in the resurrection of the body, but of the personal being at death into the Life Everlasting.—Amen! H. A. P.

* That he is the Anointed Prophet of God (Greek *Prophētes*—one who speaks publicly, a preacher).

Rogation Sunday.—By A. D. TYSSEN, D.C.L.

The 1st of May is the fifth Sunday after Easter and the Sunday before Ascension Day, and it accordingly bears the name of Rogation Sunday. On turning to books of reference we find this name ascribed to the fact that in the early Church a custom sprang up of holding special services of supplication at this time of the year; and tradition credits one Mamertus, Bishop of Vienne in Gaul in the middle of the fifth century, with taking a chief part in establishing the practice. He seems to have been moved to take action in the matter by the occurrence of some earthquakes in his district, whereby the common people were inspired to take extra devotional exercises for imploring the protection of heaven. Their fervour manifested itself by this marching in procession through the streets, headed by their bishop and clergy, chanting a series of petitions, to which the people responded "Kyrie eleison," i.e., "Lord, have mercy upon us." The Litany, which is found in the Anglican Liturgy, is a modern adaptation of the old Rogation service. If any of our churches have a modified form of the Litany in their Prayer Books, Rogation Sunday would be an appropriate day on which to employ it,

Home Circle.

UNITARIANS BELIEVE IN

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
Onward and upward forever.

We accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

In the freedom of truth and the spirit of Jesus, we unite for the worship of God and the service of man.

ESSEX STREET CHAPEL.

"Their altars they forego,
Their homes they quit,
Fields which they love,
And paths they daily trod,
And cast the future upon Providence,
As men, the dictates of whose sense
Outweighs the world;
Whom self-deceiving wit
Lures not from what they deem
The cause of God."

Such lines are equally appropriate to the Pilgrim Fathers, to the 2,000 clergymen who quitted their livings rather than conform to the Established Church against their convictions in 1662, and to such a man as Theophilus Lindsey, who was the founder of Essex Street Chapel, which is now Essex Hall, London, the headquarters of the British and Foreign Unitarian Association. Essex Street Chapel was opened on April 17th, 1774, and was used continuously for public worship up to 1885, when it was acquired and converted to its present uses. It was the first distinctly named Unitarian Chapel in England, and its roll of ministers has included Revs. Theophilus Lindsey, M.A., Dr. John Disney, Thomas Belsham, Thomas Madge, and J. Panton Ham. When the Chapel was sold and became Essex Hall, the Congregation had a new place of worship erected—now Essex Church, the Mall, Kensington. How appropriate it is that the head centre of Unitarianism in England should be on the spot where the first English Unitarian Chapel stood.

DARE TO DO RIGHT.

Dare to do right! dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honour, your faith,
Stand like a hero and battle till death.

—G. S. Taylor.

That is just what Theophilus Lindsey did: he dared to be true, giving up his position and prospects in the Established Church against the wish of troops of influential friends, to start a Unitarian Church. He and his wife left their home in Catterick, north Yorkshire, and made their way to London with no certain means of existence, facing the world with a small private income scarcely more than £20 a year:

"The world was all before them, where to choose
Their place of rest, and Providence their guide"—

and daring their bold adventure Mr. Lindsey started services in a large room in Essex House, Essex Street, which became Essex Chapel.

All advances in progress are made by those who dare do right—following their own consciences—who dare be true to their light. They are the salt of the earth who season human kind. One noble example of firm loyalty to principle makes the way easier for others to follow. The brave ones are the pioneers who cut the way and make the new road along which others will learn to walk.

"Who is a brave man, who?
He who dares defend the right
When right is miscalled wrong."

THE BRAVE DRUMMER BOY.

A little drummer boy in the army was a great favourite with the officers, and one day the Captain of his regiment offered him a glass of rum.

"No, sir" said the drummer; "I'm a temperance boy, and I can't touch drink."

"But you must. You've been on duty all day beating the drum and marching, and I insist upon it."

The boy stood firm. The Captain said mockingly to the Major who stood by:

"Our little drummer's afraid to drink. He'll never make a soldier."

"How is this?" said the Major; "do you refuse to obey orders?"

"No, sir," said the little drummer, "I've never refused to obey orders, and have always tried to do my duty; but I must refuse to drink this rum."

"Then," said the Major, "I command you to take a drink, and you know it is death to disobey orders."

But the boy's father had died a drunkard, and he had promised his widowed mother that he would refuse the first taste of drink. And the officers soon found that he feared more to be false to his promise than to die, and this brave faithfulness was such a lesson to them that they were prouder of him than before. It is open to other applications:

"I cannot say the Creed, I am a Unitarian," bravely exclaimed a girl in a public school the other day. If all Unitarians were as brave as the drummer boy and courageously avowed their principles when put to the test, the name "Unitarian" would become the most honoured of all names. Blessed are they who dare to suffer for righteousness' sake, for the Kingdom of Heaven is truly theirs.

British League of Unitarian Women.

A Circular Letter concerning the Young Women of our Congregations away from home, in College, Professional, or Business Life.

How can we keep in sympathetic touch with the numbers of our girls and young women who go to College, or who enter the teaching or some other profession, and so for the time being, and often through force of circumstances and against their wishes, lose active touch with the Churches of our Household of Faith?

This is a serious question which we need to ask ourselves, we women of the Liberal Faith, and surely if our religion means anything to us we shall not rest content till we have done all we can to answer it in the only possible way—by keeping in such sympathetic touch with these young members of our Churches.

Any who have come in close contact with College life will know what a hearty welcome awaits any girl who is a member of the Church of England or one of the many Evangelical Free Churches. There are strong, well-organized inter-collegiate religious associations for work, for prayer, for missions, for social study. From these the girl who holds a Liberal Religious Faith is excluded, and her position in these matters is often a lonely, isolated one.

Can a deep, earnest, religious faith grow and bear gracious fruit in an atmosphere of isolation? Surely one of our first duties should be to hold out a very warm hand of friendship and fellowship and encouragement to all and any of our young women who find themselves in such positions of loneliness. Or they may be away at work. Often one of our Churches is not so far off, and all that is lacking is that the church which would so gladly welcome the girl, and the girl who would so gladly take part in its worship and its work should be brought into touch.

The Women's League feel that this is essentially work in which they are called to take an energetic part. They already have branches in several parts of the country, many more they hope will soon be formed, and they are one and all pledged to mutual helpfulness and for strengthening the bonds of our religious fellowship.

As a first practical step towards solving this most important question of the welfare of our young women who go off to work we ask most earnestly that each Branch Secretary shall make it part of her League duties to find out when any young woman of her Church or Sunday School is leaving them, and to let the League Committee know as soon as possible where she has gone.

The Committee will then be in a position to either let another Branch know to expect her, or themselves will keep in touch with the girl.

This is League Work that must grow and develop gradually as experience dictates—in which suggestions from the various Branches will be most helpful and acceptable to the Sub-committee for their guidance—but the first and very important step is to keep the League Committee well informed as to any change of whereabouts of their young women. The League will then do all in its power to "link up."

HELEN BROOKE HERFORD, } Hon.
VIOLET PRESTON, } Secretaries.

District Fellowship Meeting organised by the Missionary Conference held at Middleton, March 12th, including four churches.

District Fellowship meetings connected with four churches of Ashton, Mossley, Mottram, and Stalybridge were held at Ashton-under-Lyne on February 5th, and were of an encouraging character in spite of inclement weather; at Mottram similar meetings are being held February 26th, and at Mossley, March 19th.

The objects of such united meetings are two-fold: (1) To draw the people of neighbouring churches into closer fellowship, so that no church lives for itself merely; and (2) to arouse a more active spirit of missionary effort for the propagation of our Faith. The Missionary Conference Committee will organise this work in any district. Apply c/o the Editor.

A well-merited recognition of public service has been made to the Rev. Thomas Paxton, of our Newhall Hill Church, Birmingham, Secretary of our Midland Sunday School Association, for having initiated and organised successful courses of University Lectures to the Sunday School teachers of all denominations in Birmingham. Four courses of six lectures have been given to an average of 327 students, and a total of 1,310 students in all. On March 15th an aggregate meeting of teachers who attended the lectures and the supporters of five denominational Sunday School Associations was held at the University, when Sir Oliver Lodge presented the certificates to all who had passed examination, and on behalf of the students he presented to Mr. Paxton a handsome five volume edition of Hastings' "Dictionary of the Bible."

From "Word and Work" the second bulletin issued by the B. and F. U. Association we are pleased to learn that the Rev. W. Copeland Bowie is so much better that he is expected back from Italy soon after Easter fit to resume his duties at Essex Hall.

There will be a portrait of Theodore Parker on the front page of this "Monthly," May issue.

Two hundred and sixty-four churches made annual collection for the B. and F.U.A., 1909, amounting to £577 5s.; and the Association have made grants in aid to 62 congregations of a total of £1,590, and £125 towards two district ministers.

Mr. Fred Hall, B.A., B.Com., of Rochdale, who has been appointed Chief Lecturer, Belfast Municipal Institute, is a superintendent of the Rochdale Unitarian Sunday School.

The British and Foreign Unitarian Association, following the example of the American Unitarian Association, has begun to publish a periodical record of its activities entitled "Word and Work."

Methodism to Unitarianism (Mottram).

The Vicar of the parish denounced the teaching given at this Sunday School as sinful and a profanation of the Sabbath. This was because writing and arithmetic were taught on Sunday. He visited parents to persuade them to take their children away from the school, but all to no purpose, and this caused much excitement in the village.

Ultimately the "Christian Brethren" were styled not only unbelievers and "infidels," but they were branded as "Unitarians" without knowing themselves what "Unitarian" meant. The Methodist trustees threatened to take the chapel away from them. In November, 1845, unable to secure any other minister to preach their anniversary sermons, a Unitarian minister, the Rev. Franklin Howarth, of Bury, was invited, partly out of curiosity, and he agreed, and was advertised by bills about the district as a "Unitarian minister." This was so resented by the Methodist Trustees that very soon after, the Society received six months' notice to quit the chapel. Some of the elders had already resigned their connection and left the Society on account of theological difference of opinion, and returned to the Methodist fold.

Immediately steps were taken to secure land upon which to erect a new school building, which should also serve for chapel purposes. Land was obtained, and the present building erected in Hyde Road. The Unitarian ministers of the district—Gee Cross, Dukinfield, Bury, and other places backed the appeal for funds, and influential Unitarian laymen such as Edmund Potter, of Dinting, Thomas Ashton, of Hyde, and others generously supported. A good proportion of the needed money was raised, and the remainder was obtained on loan. The new school-chapel of two storeys cost £700, and was opened with special services on November 15th, 1846. The three preachers were Dr. F. R. Lees, Joseph Barker, and the Rev. R. Brooke Aspland (Dukinfield). There were such crowds to hear Joseph Barker in the afternoon that Mr. Aspland conducted an overflow service as emergency preacher in the schoolroom below.

With the opening of this new building it may be said that the Unitarian period in this history began. Though in the Trust Deed the name is the Mottram "Christian" Church, and still called by local people "The Christian Brethren Church," its members had now discovered that the theological position at which they had arrived was "Unitarian," and from this time up to the present it has been openly and avowedly Unitarian.

What was done with the old chapel? It was re-opened at once by the Methodists amid a blare of trumpets. Special services and a great tea party, and every possible effort and appeal throughout the village and neighbourhood failed to induce people to support the new Methodist venture, and in twelve months the chapel had to be closed for lack of a congregation or scholars. It remained closed for a year; then it was let to the Latter Day Saints (Mormons) at a rent of 2s. a week. The Methodist trustees who would not have Unitarianism preached there did not mind that the sacred edifice was used for Mormonism, apparently. After that it was let to the Independents, and ultimately sold to them, and it has been in their possession ever since.

Up to 1861 the services were conducted by lay-preachers with regular ministers preaching on special and anniversary occasions. Richard Carling and J. Entwistle, of Bolton; James Robinson, James Lawton Haigh, John and William Fielding, J. Sutcliffe, D. Baxter, John Heys, Joseph Freeston, Abel Buckley, Halliwell Thomas, S. Medley, Dr. Bateman, — Manley, Joseph Heap, and others were amongst the visiting lay-preachers; and the Mottram members supplied John Sidebottom, Elijah Wagstaffe, Allen Tetlow, Thomas Barlow (the poet), John Duckworth (afterwards Mayor of Bury), David Shaw, Wright Booth, F. Wild, R. S. Redfern, and others. Class leaders included Thomas Bradbury, William Wild, John Sidebottom, Epaphrus Clayton, John Lowe. The Rev. John Wright preached June 7th, 1847; Travers Madge, November 24th, 1848; Rev. Charles Beard, B.A., October 15th, 1854.

As students from the Unitarian Home Missionary Board (now College), Manchester, W. Binns, A. Rushton, H. McKean, George Fox, H. Eachus, George Beaumont, W. Mitchell, J. C. Street, and N. Green preached at various times. Amongst Sunday School teachers were S. Bridge, John Barrow, J. Longshaw and A. Butterworth. In 1862 the Rev. T. R. Elliott was appointed minister of Mottram along with Flowery Field (Hyde); in 1864 he removed to Hunslet, Leeds, and was succeeded at Mottram and Flowery Field by the Rev. R. C. Dendy in 1865; the Rev. Francis Revitt was minister of Mottram with Stalybridge, 1867-9; in 1870 the Rev. Noah Green became minister at Mottram only, and continued up to June, 1902; he was succeeded December, 1902, by the Rev. H. Bodell Smith, whose ministry extended to the end of March, 1910.

The Mottram Church is not self-supporting. It exists in a small village where there is but a meagre population. It is assisted by grants from the East Cheshire Christian Union, and from the British and Foreign Unitarian Association towards the maintenance of a resident minister. From 1902 to 1910 the congregation increased their share of contribution towards the stipend of minister to the extent of £40 a year. In 1906 an adjoining plot of land was secured and a minister's house erected at a total cost of about £670 On this there is now (1910) a small debt of about £110, interest on which is more than covered in the rent paid by the minister. There is a Sunday School with various connected institutions, and the chapel and school are centres of no small influence on the public life of the neighbourhood. Its Unitarian character and public spirit command the respect of the other denominations, and of people in adjoining townships, including the town of Glossop. The Glossop Unitarian Church was founded by members from Mottram; and the same may be said of the Denton Church.

Literature.

"Practical Christianity and Labour," by Thomas Paxton, Minister, Newhall Hill Church, Birmingham. From the Author, 43, Lansdowne Road, Handsworth, Birmingham. 1s. net.

Of the ten chapters in Mr. Paxton's essay the five on Practical Christianity deal with "The Church and Social Questions," "The Problem of the Poor," "Our Social Sore," "Disease and Dirt," "Practical Christianity"; the five on Labour on "The Labour Movement," "The Need of the Labour Movement," "The Religion of the Labour Movement," "The Future of the Labour Movement," "The Principle of Conciliation." The best indication of the tone and temper of the writer may be given by quoting the opening words of the first chapter: "What should be the attitude of the Church to some of those social problems which from time to time confront all who are interested in the world's welfare, is a question the Church itself must face and determine. If the Church has no message for these times, no word of hope and encouragement for them, then has her influence surely gone, and none will mourn her loss. If the Pulpit has no duty, if it has no counsel, no light, no leading for such an age, then has its power begun to wane.

Has the Church—has the Pulpit no message? I believe it has. I believe the day of Church and Pulpit has only just begun. In the days yet to be their influence and power will be felt, as they have never been felt before. In them and from them shall be the leaders of the people who, armed with the Spirit of God, the eternal spirit of righteousness and truth, shall lead the peoples on to the land of promise that still awaits them. But—the Church must be free, the Pulpit must be free."

It requires no small amount of courage for a minister to do his duty amid the present day clash of opinions, and Mr. Paxton's effort is to be commended, as well as the reasonableness of his way of putting things.

"The N.U.T.A. Hymnal for Band of Hope and Temperance Meetings." National Unitarian Temperance Association, Essex Hall, Essex Street, London, W.C.; 3d. net. To affiliated societies 2s. a dozen, carriage extra.

At last Unitarian Temperance Societies and Bands of Hope have no need to depend upon orthodox temperance hymnals in which Temperance teaching is mixed up with the narrowest "Evangelical" theology of the Moody and Sankey revival type. Here is just the thing Unitarian Temperance workers have been looking for a long time. One hundred and fifty hymns such as can be sung by people of every religious denomination and by all Temperance workers, including many old favourites from various sources with choruses, as well as many new hymns of good quality. There are good references to tunes for each hymn; the book is strongly bound in cloth in such a way as to stand wear, and printed in clear type on good paper. It is the duty of every Unitarian Band of Hope and Temperance Society to welcome the advent of this book by preventing it becoming a loss to the publishers, and this can only be done by their purchasing a stock of the book and making full use of it. Otherwise such attempts to supply a need are killed by lack of the encouragement they deserve.

"A Gospel of Love without Theology—a Religion for all Time," by John Freeman, 81, Wellesley Road, Croydon. 3d.

In a booklet of some fourteen pages the author gives an admirable sketch of the characteristics of a religion for all time, but he is surely in error in supposing that any religion or gospel is possible with a theology. If religion includes the idea of God, or anything equivalent to it, it must involve doctrines of God, of Man, of Duty, of Salvation, of Destiny, for the religion is based upon what is thought upon these, and a Gospel of Love is only possible if resting upon definite doctrines which constitute a message and which are a theology. But a Gospel of Love is possible without "dogmatic" theology, and that is no doubt what the author means.

RECEIVED also, "The Religion of the Future," by Charles W. Eliot, LL.D., late President of Harvard University; "Religious Liberalism," by Wm. C. Gannett, U.S.A., being Nos. 112 and 114 of "The Unitarian Penny Library," by post 1½d., British and Foreign Unitarian Association, Essex Hall, London, W.C. Dr. Eliot's address aroused widespread discussion in the United States after its delivery in July last on account of its thorough outspokenness, and it is matter for gratification that it is now available to English readers in this very cheap and handy form. Mr. Gannett's address describes the characteristics of "Religious Liberalism," the four principles of which, he says, are Freedom, Fellowship, Character, and Service, and the specific tenets are beliefs about the Soul, God, Jesus, the Bible, and Salvation. All who know anything of Mr. Gannett's utterances or writings will be sure that this address is well worth reading for its freshness, its bracing and stimulating thought and manner of expression.

"The Seventy-sixth Annual Report of the Manchester Domestic Mission" is a record of many activities amongst the poor, telling of much good work done and of many social problems with which the missionaries and their fellow-workers are faced. —Rawson and Co., New Brown Street, Manchester; or from Rev. W. E. George, M.A., Hon Secretary, 26, Kensington Road, Chorlton-cum-Hardy, Manchester.

REVIEW, next issue, "The Life of W. J. Fox," by Richard Garnett, C.B., LL.D. 16/- net. Mr. John Law, The Bodley Head, London.

Concluding Missionary Conference Lecture, Douglas, I.-O.-M., was delivered by Dr. Wm. Griffiths, of Manchester, on "The Christianity of Jesus," to an interesting audience of 54 people, March 10th.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

Postal Missions:
Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. G. Vance.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale, Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell, Lynton, Stoneygate, Leicester.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea.
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

Postal Mission Notes.

We have received an excellent report from the Manchester Postal Mission of the work done during 1909. Mrs. Noel Johnson, the able hon. secretary, writes:—"In the list of towns you will notice seven applications from Free Town, West Coast Africa. These all came through one of our correspondents resident there, to whom I have since mentioned the fact of an already existing Circle there. I have also sent the seven names to Mr. Bowie, as he supplies the Circle with reading matter. It may also interest you to hear that we sent the names of 12 correspondents living in Canada to the Rev. Frank Pratt, asking him to get into personal touch with these whenever possible, to which request he very willingly assented. We also suggested that he should form a circulating book club to which so many would gladly subscribe to be sure. You may like to quote in the "Unitarian Monthly" a letter received from a correspondent, who writes from near Prince Albert:—

"I am very sorry I have been unable to answer your kind, cheery letter sooner, and to thank you for the several packets of literature you kindly sent. When I received it I was out in the Bush ill, and got so bad that I could not cut wood for my stove to keep me warm. At last a friend drove me to Prince Albert, and the doctor sent me to hospital, where for five days he despaired of my life, as I had pneumonia. Hence this long delay. When in hospital the man in the next bed to me and I had long talks about religion, and he said he would like to have some Unitarian literature, so I am going to post him what you sent me. There are few religious publications I would have than the "Hibbert Journal," but I cannot subscribe to all the journals I would like, as I am a Socialist, and student of botany and general science. I have a few religious books with me, such as "Plato's Republic," "The Bhagavad Gita," "Divine Comedy of Dante," with quite a number of poems and hymns. I miss very much the dear old botany students. Botany taught me much of the Divine order of this universe and its loveliness. I hope you will accept my explanation of my silence, with my great thanks for your kindness. I shall be very pleased to receive some more pamphlets, especially "Where did the Bible come from?""

The National Unitarian Temperance Association.

THE BAND OF HOPE ELECTION.

An Impression of a Lesson given by Mr. Rowland Hill at Essex Hall to a Class of Children, March 5th, 1910.

By Mr. W. R. MARSHALL, Org. Sec., N.U.T.A.

What a good thing it is to belong to a Band of Hope—such fun! Do you know what's been going on to-day? Yes! the L.C.C. Election. We'll have a game at Elections. To be an elector there's only one qualification necessary. Do you know what it is? You have to know how to make a cross; that is all! See, I have the chalk (I hope it is good spelling chalk), and now on the board I'll draw up the voting paper.

SIR BRAWLING BRANDY, Mischief street, Danger Road.	
SIR SPARKLING WATER, The Rill, Mountain Side, Fresh from the River.	X

Suppose these gentlemen have been properly nominated and we'll pretend to ask them questions. Will you make us strong? Will you save us trouble? Will you increase our taxation? Will you do us harm? You know what they would say. Take the questions one at a time and ask each candidate separately. Where do you live, Sir Sparkling Water? Let's put down what he says—you can tell by his address and his record that he is a pure, upright, honest fellow. And now, Sir Brawling Brandy, where do you live? He has so many addresses, town houses and country houses; he is an expensive, mischievous fellow, and so are his relations—Sir Poisonous Port and Sir Shuffling Sherry and the rest. He won't tell you so. He'll say: "I am eau de vie"—water of life—that is what he says in French; but he isn't. Doctors used to think so once, and in one hospital £2,000 a year was spent on him; now the doctors have found him out—he is the water of death; and milk and other things have taken his place.

What a long time this Election Meeting takes! Yes, people waste a lot of time in electioneering. Now take your voting papers into the little cupboards—no one knows how you'll vote. Hand up! Who would vote for Sir Brawling Brandy? Who would vote for Sir Sparkling Water? . . . I

declare Sir Sparkling Water elected unanimously! Now your member will return thanks. He'll say: "I will do my best in your interests. I will give you cheap food, plenty of baths, clean skins, bright eyes, strong bodies. I will not waste your money on my late opponent. You will live cheaper now. You can save money, go for seaside holidays, build castles on the sands, and be a happy lot of little people." I don't know what Sir Brawling Brandy will say. He might refer to the good works of his friends in the factory and laboratory, Mr. Methylated Spirit. Most of his relations are cheats. Some folk are deceived by them. In a book of wise sayings said to have been collected by Solomon is this one: "Wine is a mocker; and whosoever is deceived thereby is not wise." Round the statue of Gladstone are four figures representing the four things that great man lived to promote—Brotherhood, Aspiration, Education, Courage. The figure of Courage is shown catching a serpent. Keep away from Sir Brawling Brandy and you will stand a better chance and be more courageous in face of difficulty. Three cheers for our new member, Sir Sparkling Water!

Notes and News.

EDITOR'S ADDRESS: On and after MARCH 31st, the Editor's address will be "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

CORRECTION: In the article, "Sir Isaac Newton on God," last issue, the word "consisting" in section 18, column 1, page 31, should be "co-existing." We regret the misprint.

We regret to record the death of Dr. Eliza R. Sunderland, wife of the Rev. J. T. Sunderland, M.A., Pastor of Unity Church, Hartford, Connecticut, U.S.A., from heart failure, March 3rd. Mrs. Sunderland was a remarkable woman of considerable culture and intellectual attainments. She won the degrees of A.B. and Ph.D. in the University of Michigan, and became a professional teacher, and was principal of a high school before her marriage in 1871. She was a specialist in philosophy and psychology, and in 1904 published a book on the philosophy of Dr. James Martineau. She was an able writer, lecturer, and preacher. With the bereaved husband she leaves also two daughters and a son to mourn her loss. Born in 1839, she died having attained 70 years, after a noble and strenuous life. Our sympathy and of Unitarians everywhere goes to Mr. Sunderland.

The Rev. J. J. Wright, of Chowbent, Editor of "Young Days," is to be the Whit-week preacher for the B. and F.U.A. meetings in London, and the Rev. W. G. Tarrant, B.A., will deliver the Essex Hall Lecture. There will be a special commemoration meeting of the centenary of the birth of Theodore Parker.

MEETINGS: Annual meeting, Unitarian Home Missionary College, Manchester, February 9th, when Sir E. Durning Lawrence, elected president, promised £250 towards the amount required to complete the £20,000 Jubilee Fund, conditionally that three others were found to give same amount; annual meeting, East Cheshire Christian Union at Stalybridge, February 19th; inaugural meeting, at Belfast of the Non-Subscribing Presbyterian Church of Ireland, February 24th, a union of all the Irish non-subscribing bodies; annual meeting, Hurst Street Domestic Mission, Birmingham, February 28th; annual meeting, London Sunday School Society, Essex Hall, London, February 26th, when a paper on "Teaching our Faith" was read by Miss Amy Withall; annual meeting, Manchester Domestic Mission, March 2nd; Reception, Essex Hall, London, in aid of U.H.M. College Jubilee Fund, March 8th; annual meeting, Mansford Street Mission, London, March 8th; Belfast Domestic Mission, March 6th; annual meeting, Liverpool and District Women's League, March 4th; annual meeting, Midland Christian Union, Birmingham, March 14th; Liverpool District Missionary Association, March 12th; N. and E. Lancashire U. Mission Jubilee Meeting, Bolton, March 12th; Bristol (Lewins Mead) Domestic Mission, annual meeting, March 12th.

PULPIT CHANGES: Mr. E. Parkes, inducted Unitarian minister at Burslem, March 3rd; Rev. W. F. Turland appointed to Hindley; Rev. W. G. Topping resigned at Oldbury and accepted appointment at Accrington; Rev. Charles Peach resigned ministry at Upper Brook Street, Manchester First Circuit, to take up appointment of Secretary to the Northern Counties Education League; farewell meeting and presentation, Rev. E. Savell Hicks, Islington, London, March 15th, on removal to Dublin; Rev. E. A. Voysey, M.A., resigned at Northampton and accepted appointment to All Souls' Church, Belfast; Rev. B. C. Constable, resigned at Stockport.

DEATHS: Mr. T. S. Roscoe, Cambridge, February 15th, 83; Rev. F. E. Millson, of Halifax, at Ilkley, February 26th, 80; Mr. John Illingworth, Dewsbury, February 22nd, 71; Mr. E. B. Helsby, Liverpool, February 27th; Lieut.-Colonel W. W. Biggs, Liverpool, March 2nd; Mr. W. G. Harrison, brother of Mr. John Harrison, President, B. and F.U.A., March 9th, London, 70; Elizabeth Thompson, Bethnal Green, London, March 8th, 77; Mrs. Eliza Carpenter, Stoke Newington, March 12, 83; Mr. W. L. Stephens, Purley, March 12th, 33; Mrs. Innes, Newcastle-on-Tyne, March 10th; Rev. J. Hathren Davies, Cefncoed, Merthyr Tydfil, March 12th, 54; Mrs. J. T. Sunderland, Hartford, Connecticut, U.S.A., March 3rd, 70;

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President: Sir EDWIN DURNING-LAWRENCE, Bart.
Principal: Rev. ALEX. GORDON, M.A.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., Parsonage, Hyde-road, Mottram, Manchester; Young Days, 1d. monthly—a magazine for children,—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.